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WEEKLY REVIEW.

—The Queen of Sheba came from far to hear the wisdom of Solomon; some will think that European Governors might do worse than repair to Abyssinia to learn wisdom from Prince Kassa. He is opposed out and out to the residence of Roman Catholic priests in his country, because 'they force their religion on his people, and teach them to look to them as their king.' This tallies well with observations that have been made in certain countries under a Protestant Government, where the allegiance to the Pope inculcated by Romish Priests is anything but promotive of loyalty. Still it may be that it is simply the sectarian instinct, the feeling that Abyssinian religion is in danger, that has led this 'king of kings' to address a letter to the English people, asking protection from Consul Munzinger, who has been addressing him in a very peremptory way, giving him to understand in fact that if he does not cease from prohibiting Roman Catholic priests, he, the Consul, will bring another Expedition into the country. This is not by any means the best way to bring the matter about. The Consul should persuade Prince Kassa that it will be enough to bring to trial any persons actually engaged in teaching disloyalty, and that the Abyssinian Church should stir itself up and seek help from on high to foil, by means of the Gospel alone, the efforts of these proselytizers.

—Dr. Duff, at the late meeting of the Free General Assembly, spoke for three hours with his usual ardency, on the subject of Missions. Among other things he said that "he thought he was using moderate and measured language when he said that Lord Mayo's conduct as Viceroy was such that, if he had lived several years more, it would have gone further to secure the permanent stability of British rule in India than if we were to double or quadruple the whole British army there." Another thing that he said was this: "He knew that he would be told that God was omnipotent; but the question was not what God could or might do, but what did he expect them to do."

—Mr. Alexander Brown, formerly of Bombay, made an address at the late meeting of the Free General Assembly, Edinburgh, for which he received a vote of thanks. He spoke very hopefully of the recent and continued religious interest in Bombay.—There was another grand debate on the Union question in the Free Church Assembly. Neither the Unionists nor the Anti-unionists appear to have lost anything of their intense feelings on the subject. So much steam is let off at these annual gatherings, that the power actually to move forward seems to be sacrificed. Negotiations continue. The point under debate was whether ministers of either church (the Free and the U. P.) should be eligible to congregations of the other.

—The same Mail has brought us intelligence of the death of the Rev. Mr. Ellis, so well known in connection with Madagascar Missions, and of the decease of his wife, equally well known as the authoress of the "Wives of England" and other books. She was well enough to wait upon him in his last hours, but took ill of the same disease which had carried him off, inflammation of the lungs, and died before his funeral had taken place.

—Noticing the London Society's Report of work done in Madagascar, the *Freeman* says: "It is computed that within the last three years there have been *two hundred and fifty-eight thousand* conversions from heathenism. That immense number of persons have given up their idolatrous practices, have burnt their idols, and openly professed their change of religious views. At least 32,000 members have been added to the churches."

—The *Pioneer*:

"That individual soldiers now and then commit murder with a Government cartridge can hardly be an argument with sensible men for depriving the whole army of its chief power of defence. If it be so, the use of razors might well be prohibited in England by Act of Parliament, because men accustomed to shaving sometimes cut their own, and sometimes other people's, throats. Statisticians tell us that, given a certain number of individuals, there must be a certain percentage of crime, including murder. Be this as it may, we can see no reason in making the cowardly and cruel action of a few misguided men in the ranks a cause for mistrusting the conduct and character of the whole British Army in India."

It is the frequency of these murders that has called attention to the necessity of precautionary measures. Soldiers require ammunition in the presence of a foe, not in times of peace; nor are more than a few minutes required to serve out ammunition to a company of men, when an emergency arises. In semi-barbarous countries, it is common enough to see men with swords and pistols going about the bazaars, but civilization does not favour this sort of thing. Our contemporary speaks very trippingly of the loss of life, as though it were a comparative bagatelle. Soldiers are men, and like other men they do not need to have crime made easy to them; they need to be helped and strengthened on the side of what is good in them, not on the side of what is bad.

It is the privilege of the Christian to have joy and peace and to be constrained by love in what he does. It is his privilege to be delivered from anything that stands in the way of these attainments. The seeker must thoroughly understand that the blessing is attainable, and that the Lord even longs to communicate it.

It is to be obtained by consecration and faith.

1. By consecration, which is a thorough, sincere, unreserved making over to Christ of all your being, to do Christ's will in all things, not your own. The heart is deceitful and there may be reserve without our knowing it. But until we get this inward assurance that we are without reserve and without conditions at the disposal of Christ, we shall not be able to exercise a prevailing faith.

2. This consecration must be accompanied by faith. It cannot be made without faith. For you are conscious that in yourself you have no ability to carry out this consecration, and it is in the belief that he will give strength as needed that you make it. But besides this, there is needed an appropriative faith, to receive Christ in the fulness demanded by this consecration. And it is very natural just here, to ask the Lord to give you the needed faith, and to continue to do it, and wait day after day, and when the faith does not come to lose heart and get entangled in doubts and perplexities, and finally give up the search as hopeless. Now the apostles once said to the Master, Lord, increase our faith; and how did he answer them? He gave them words. On other occasions he said, Only believe. Where is your faith? If thou canst believe, all things are possible. Oh ye of little faith! Have ye your heart yet hardened? And were he to answer now the prayer for increase of faith, it would doubtless be in the same way. If his voice were to come from heaven, it would say, Only believe. This might seem very strange to the suppliant. Here am I asking for faith, dying for faith, and He cries to me from heaven, Only believe, just as though I could believe. Now the great difficulty is that the believer is confounding faith with some of its effects. He is groping after some striking sensation in his heart, after the sense of something within. He can believe; he knows his Lord to be faithfulness itself, worthy of all confidence, ready to fulfil his promises to the letter; and the moment that he gives up this searching after sensation, and just rests upon the unexperienced power of an unseen Christ, he will find that power with him. The perfection of faith, is not in doing any thing, but in 'letting God be true.' You must just assume his truth, and proceed upon the assumption, and you will find that truth aidant to the full extent of your expectations. When a number of lepers stood and cried to Jesus, he told them to go and show themselves to the priest. Now no leper might show himself to the priest till he was cleansed. But these men assumed that Christ would be as good as his word and give them the blessing, and proceeding upon this assumption they started to go to the priest, and on the way they were healed. It was not merely that they were in the path of obedience; they were in the path of faith; they assumed the truth of Christ's word and went forward. Just here is where so many err. They stand where the lepers stood, and keep standing there, waiting for the evidence that they are cleansed before they move.

ASIATIC SOCIETY MUMBAI

THE Editor of the *Friend of India* has made another pilgrimage to Pooree, and stands forth once more as the apologist of Jugannath. He went about the place at midnight, and reports with admiration that he saw no dissoluteness. What a singularly moral crowd that must be that gathers to the shrine of Jugannath, when a man can walk about at midnight and see no dissoluteness. What did the Editor of the *Friend of India* expect to see?

"We know not what it was in old times. We only know that now it is not what it is represented in England. And we find also that acute Englishmen who wrote a hundred years ago did not see in it the enormity that some profess to see in it now. No good can possibly come of overdrawing these pictures. There is very little of the religious element left in the festival of Juggernaut beyond the inculcation of kindness and good will. It is almost a pure fair, a perpetuation of an old tradition, which fathers and grandfathers and greater grandfathers, away into the dim ages had observed with symbolism adapted to convey certain ideas. And certainly it appears to us a wonderfully innocent fair."

It is true that the Missionaries who first began to draw attention to the abominations of the Pooree pilgrimage were well abused by Englishmen in the country. It is also true that many Englishmen in India, at the beginning of this century, had Native mistresses, and some of them went so far as to build idol shrines to please their concubines. But facts are facts, and the facts concerning Jugannath are sufficiently attested, even in official documents and by Native witnesses. Within the last ten years we have had it demonstrated that the periodical assemblage of pilgrims in vast numbers at Pooree, Hurdwar, Punderpoor, and other shrines, has cost the lives of thousands and tens of thousands by the outbreak of Cholera and its diffusion through the country. Nothing can exceed the misery of many of the families, who have sold their little all and gone into debt to obtain money for the pilgrimage, and have started penniless and fever-tainted on their homeward journey. It is no exaggeration to say that the path of these returning pilgrims has often been traceable by the bones of the unburied dead who had fallen by the way. Even when a family returns without the loss of any member, it is in most instances involved in debt, which in this country means an abyss from which there is no recovery. And all for what? To get righteousness by looking at a hideous image expressive of the lowest conception that man can possibly form of deity, in comparison with which the devil, as represented by European art, is infinitely respectable. But one of the incidents of the pilgrimage is a fair, and this is enough for the *Friend of India*, who finds very little of the religious element left beyond 'the inculcation of kindness and good will.' We fear that we must differ widely from the *Friend of India* as to what constitutes charity. Charity 'rejoiceth not in iniquity, but rejoiceth in the truth;' that truth which declares that idolatry is, everywhere and at all times, a curse. We have not the least doubt that there has been an immense improvement in the management of these pilgrimages in two generations; to what is this owing? Not surely to apologetic utterances like those of the present *Friend of India*, but to the earnest protests of Missionaries and to statements of facts made in the columns of that same paper in days gone by.

In the very paper in which the extract from the *Friend of India* meets our eye, appears this paragraph:

"Pilgrims proceeding to Pooree are to be warned that cholera is at present unusually prevalent in Orissa and along the lines of route to Pooree."

From all points of the compass pilgrims travel to the centre where Jugannath sits on his car, and if cholera is found on one of these lines of convergence it is taken up and carried to the centre, and thence it returns by all the lines of travel. But it often originates at the centre through the overcrowding and the filth; and there is reason to believe that cholera had its first rise in such places of pilgrimage, in Bengal, in 1817.

Referring to the *Friend's* deliverance on the same subject, last year, the *Lucknow Witness* says:

"Thousands of young men were encouraged to think well of the idolatry which had been so long stifling the national life of India, and some of the Hindu papers spoke out with a new confidence. Hinduism was not so bad after all; it was as good as Christianity at many points, and being a national religion, should be cherished by the sons of the soil."

In illustration of this, here is what a native writer in Bombay says of the *Friend's* recent article:

"Truth is thus out at last; and Jagannath will no longer furnish a stock theme for angry declamation to a certain class of writers and preachers."

Referring to the same subject, the *Indian Statesman* says:

"We cannot make out what our contemporaries are aiming at. They know as well as we, that the idol temples of the country are the strongholds of its dark and gloomy superstitions; and do they really think it a service to the people, to claim respectful mention for these shrines of impurity, because English rule no longer tolerates the obscenity and cruelties which found unchecked expression thereat before we came, and would reappear the moment we retired from the country? The *Friend* ought surely to know that self-immolation is no longer practised at Jagannath, simply because the Government has prohibited it; and that its open impurities have been banished, simply by the presence of the Missionary, of whom it is his fashion to speak so slightingly. There is much in the tone of the *Friend of India* that we like and admire, but there is also a false and sentimental charity about it, that simply tends to encourage the people in the belief that with the disappearance of what they themselves apologetically call 'the excrescences of Hinduism,' they are now all right. Far, very far, from it is the case; and he is no true *Friend of India* who affects to hold Jagannath—because of its modernized aspect—a harmless institution. The educated Hindoo knows better, and knows well that the regeneration of his country is hopeless, while the people worship in the idol houses of the land—*Worship*,—the *Friend* knows what that means."

THE *Daily Review*, speaking with reference to the discussions in the Free Church Assembly, says—'This question of Church and State is manifestly working its way towards elucidation.'

"Time was when men would have accepted arguments containing any amount of general statement about the 'civil magistrate' taking order regarding 'religion,' 'the Church,' 'the truth,' or by whatever other vague terms some indefinite thing or things might be designated; and, they would have received any northern lights in the shape of overtures from Highland Presbyteries or elsewhere, affirming propositions embodying these, without much troubling themselves about what the terms meant. There was no particular call upon them to think over the matter. But now, when these terms are used for keeping them apart from their fellow-Christians, they inquire, Who is this civil magistrate? To whom does the Church, planted in a country having constitutional government, allude when this term is used? Manifestly, they say, the word has not now the signification which it had in 1647. The depositation of power has since been transferred from kings to classes, from classes to the body of the people. Are not the people now, primarily and ultimately, the true civil magistrate? If the people carry their views of the teaching of religion into every act, political, professional, or ecclesiastical, of their lives, will that satisfy the requirements as to the civil magistrate's duty? Or will it be insisted that they are bound to employ the machinery which they have constructed for civil purposes to carry out what they find capable of better execution through purely spiritual organisations? Is there no anomaly in the term *civil* establishments of *religion?* Again they ask, Which 'Church?' what 'religion?' what 'truth?' Is it the Church, the religion, the system of doctrine which is accepted as true by the conscience of the nation, ascertained, in the only possible way, by the counting of votes? If so, the Roman religion must be established in Ireland forthwith. If it be not this, you must hold that the civil magistrate—in other words, the people, or their representatives—are bound to support what, in their conscience, they believe to be untruth. Then, as all obligation of duty ceases to be obligation when incapable of practical fulfilment, men ask, What is a logical and sufficient carrying out of this principle?"

We confess that we have sometimes had difficulty in understanding just what our Scotch brethren were contending for, when they talked of the headship of Christ in Church and State. We find Dr. Begg, in the Assembly, saying:

"The State is a divine ordinance. It is an ordinance of God as certainly as the Church is an ordinance of God, and it would be a strange thing indeed if God had set up two ordinances which are incapable of working together in friendly agreement." "The State is an ordinance of God, and therefore the State is bound to obey Christ as much as we are."

The State was an ordinance of God in the days of Nero, and in the days of bloody Mary, yet there was not much friendly agreement with the Church. The State is bound to obey Christ; so are all men living; but the question is not regarding their obligation, but regarding what they are and what they can be got to do. Christ divides men into the regenerate and the unregenerate, and what he would have us say to the latter is, Repent and be converted. The greatest possible amount of evil has been done by men at the head of a State, imagining that they must look after the affairs of Christ on earth. Just in the degree in which the people of a country become Christian, may we expect that the government will. By all means let us have Christian governments if we can; but how is it to be brought about? By having truly Christian men as representatives, legislators, and rulers. Christ reigns by reigning in the heart; and an assembly of Christian divines may stand and cry, by the space of three hours, Great is Christ, the head of nations! that will not in the least alter the fact that Satan is the god of this world, nor take away the need of praying, Thy kingdom come.

WE have received a copy of "Milton's Paradise Lost, Books III. and IV., annotated for the use of Schools and Colleges." So far as we have had the opportunity of examining these annotations, they appear judicious and well fitted to be helpful to Native students in Government Colleges. We give some specimens of these notes.

58. Throned *θρόνος* (Thronos=a chair, throne). Numerous words adopted into the English, especially from Greek roots, become more limited in their signification than the original word. For instance, 'Thronos' means generally a chair, but throne a *royal* chair, or chair of state. In the same way, paradise, bible, angel, &c., have become restricted from the original meanings of 'park,' 'book,' 'messenger,' &c.

63. The radiant image of his glory sat,
His only son:

This is the usual punctuation. The comma should, I think, be placed after 'glory.' The imme-

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diate subject of 'sat' is 'son,' and the words 'radiant image of his glory' are descriptive, forming an extension of the subject 'son.' This, too, would be more literally in accordance with the passage from Hebrews i. 3, quoted by Keightley. Who (the Son) being the brightness of his glory, and the express image of his person . . . . sat down on the right hand, &c.

675. The picture we get of the Devil in this passage is very different in character from some others. In some parts of the fourth book his plaints over his fallen greatness are apt to excite a feeling almost akin to pity. In the end of the fourth book his boldness and defiance call for anything but contempt, but here there is no room for anything but disgust and contempt. He condemns in almost superfluously strong terms the rebellion which he had himself headed, and praises the justice of God in driving out 'his rebel foes.' It is observable that evil doers shrink from giving their proper names to the very crimes they commit. A pirate is 'a gentleman rover.' Smuggling is 'free trade,' and ancient Pistol objects to the word 'stealing.' "*Convey*, the wise it call: Steal! foh; a fico for the phrase." Satan has no such scruples! He does not wince, when applying the term 'rebellion' to his own misdeeds, and to gain his proposed end of deceiving Uriël, has recourse to the meanest and most shameless hypocrisy.

We observe a period unfortunately placed after the word 'necessity,' Book III., line 110. It should read—

"……had served necessity,
Not me?"

General Missionary Conference at Allahabad.

In accordance with the resolutions of the Bombay Missionary Conference, published in the *Guardian* of last Saturday, the Secretaries or Senior Missionaries of the various Missionary Societies in Bombay are requested to furnish the Secretary of the B. M. Conference, as early as they conveniently can, the names of Missionaries connected with their Societies, who are likely to attend and take part in the General Conference at Allahabad. And all Missionaries interested in the approaching Conference are invited to send in lists of such subjects, bearing especially on Mission work in this Presidency, as they think it desirable to have discussed.

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SATURDAY, JULY 13, 1872.

REASON IN FAITH.—III.

Here is an extract from a book lately written by one who wishes to be reckoned among the advanced thinkers of our enlightened age:

"It is no answer to say (with the mere Deist) that some god created the world, established certain laws, and then turned his attention to other matters, leaving his children weak, ignorant and unaided, to fight the battle of life alone. It is no solution to declare (with the orthodox) that in some other world this god will render a few, or (with the Universalist) even all his subjects happy. What right have we to expect that a perfectly wise, good and powerful being will ever do better than he has done and is doing? . . . . If the infinite 'Father' allows a majority of his children to live in ignorance and wretchedness now, what evidence is there that he will ever improve their condition? Will God have more power? Will he become more merciful? Will his love for his poor creatures increase? Can the conduct of infinite wisdom, power, and love ever change?"

This is the very quintessence of unbelief. The creature of a day, a man that does not know how his will acts upon his hand, surveys the universal system of existing things, and with a sneer turns from it saying, "Bad workmanship! Not up to the mark! A miserable failure! My conclusion is, that there is no God, for had there been one we should not have been put off with such poor stuff as this world is made of." What is remarkable in this gentleman is his faith in himself. He is perfectly satisfied that although he is himself part and parcel of this bungled world, he is nevertheless competent to pronounce unerringly upon it and to declare that no God had anything to do with it. He does not know by what subtle mechanism the unseen air is decomposed in the laboratory of his lungs every time he breathes, the oxygen given to his blood, and the carbonic acid exhaled, but he knows that there is no higher intelligence than his own.

A general lands with a body of troops at Alexandria, conducts them to Cairo, divides them into two forces, the one to ascend the eastern bank of the Nile, the other to ascend the western. No sooner does this latter force find itself at liberty on the western shore of the Nile, than it resolves to take a course due westward. Before long they find themselves in the desert of Sahara, tormented for want of water and cut off from the abundant supplies that accompanied the other force, and which would have been available for them had they remained near the Nile. However, they refuse to turn back, and press forward, their numbers diminishing from day to day by reason of the maddening thirst and privation of food; and what little power of speech remains to them they spend in vituperating and cursing the general who, as they say, sent them into the horrid wilderness to perish. But it is a lie! He never sent them. He told them distinctly that if they carefully followed his instructions, they should want for no good thing; but if they struck off into the desert they should perish. He told them plainly that there was such a desert in the west; but they preferred to listen to a miserable Bedouin freebooter, who told them they would find there a very garden of Eden; and now this very freebooter, with his band, is waging daily war against them, and carrying off numerous captives. What wickedness to lay the blame on the good general whom they have deserted.

The Bible describes the wilderness of this world as it truly is, and declares that man is responsible for all the miseries that fill the world. Men abused their liberty and struck off into a forbidden path, renouncing God and his plans and purposes, and all the sorrow and confusion that they encounter is just what God warned them against. It is faith in themselves, confidence in their own short-sighted plans, their own deceitful heart, that has brought all these miseries upon them. What right have they to speak against God, when they have not tried his ways? His commandments are holy, just and good, upon the testimony of all who ever truly obeyed them; they whose lives have been spent in disobedience are out of court, in this matter; in the nature of things they have no testimony that is pertinent.

But God should have precluded disobedience, if that is the cause of all the ills that flesh is heir to. Surely he could have kept sin out of the world.

He could. All that was necessary was to refrain from bestowing moral liberty upon any of his creatures. Would you like to be without moral liberty? To be without the power of choice? To be compelled to like what God likes? To have your whole nature under compulsion? You have an occasional taste of compulsion; how do you like it? Is it sweet? Do you not rather abhor it? Do you not feel that all the nobleness of your nature vanishes when you are *driven* to anything good? Does it please you that your children should obey you under compulsion? Years of extorted obedience yield you not the satisfaction that one hour of loving service does. Well, God is like you in this matter. He wants no servility, no mechanical obedience, no compulsory service from those whom he created in his own image. God is love, and he has created us to love him and one another, but without liberty there could be no love.

You blame God for giving you liberty; but you know very well what he gave it to you for; you have done everything else with it, but that; what right have you to say the thing is a curse?

Faith wonderfully solves the problems of life, and it is the only thing that does. All your philosophies leave them as intricate as ever. "What right," says the unbeliever above cited, "have we to expect that a perfectly wise, good and powerful being will ever do better than he is now doing?" But do you know what he is now doing? Does the fly on the wheel of the machine by which the *Times* is printed know what the machinery is accomplishing? Can you judge of a purpose by a glance at one particular of the process? Had you been present when the primeval forests were undergoing the process by which they eventually became coal, could you have understood what was going on? You would have stood and said, oh the mystery! oh the waste! how evident that there is no God! And you would only have displayed your own prodigious folly and conceit.

WHAT IS TRUTH?

How large a letter: (Gal. vi. 11.) How large letters. γραμμασι, not επιστολη. He sometimes employed an amanuensis.

The marks of the Lord Jesus. (17.) Literally, the stigmas. Referring to the marks left by scourgings or other forms of persecution, proofs of his consecration to Christ, something very different from circumcision.

Saints. (Eph. i. 1.) The justified are sanctified: not fully, else there would be no need of the exhortations in this epistle. When a man's sins are forgiven, self, the vicegerent of sin, is cast down from its place of supremacy.

In heavenly places. (3.) This occurs again verse 20. In raising Christ from the dead to his own right hand, God declares what he is minded to do for the believer. Christ's elevation and enrichment are ours, and it is our privilege, by faith, to appropriate of the fulness that is in him.

Having predestinated us. (5.) It was a very hard thing for the Jew with his traditional ideas of the privileges connected with descent from Abraham, to believe that the followers of Jesus, such a small minority of the nation, had not struck off into some by-path of their own, or that their procedure was in conformity with God's original purpose. As Hindoos, Parsees, and others consider anything like a secession from their communities as apostasy, so the Jew thought instinctively. And secondly, it was a far harder thing to believe that it could be in accordance with the original plan of God that sinners of the Gentiles should be brought in to enjoy the highest expressions of divine favour, and be on a par with them who have been bearing the heat and burden of the day in their observance of the law. Even they who were disposed to give heed to the Gospel, were greatly staggered by these two things, and wanted to have it demonstrated that they were not in conflict with the teaching of the past 2,000 years. And we learn from 1 Thess. ii. 16, and other Scriptures, that Jewish bigotry was not

content with rejecting the Gospel on the ground of its overtures to the Gentiles, but that it went forth and endeavoured to arrest the progress of the Gospel among the Gentiles. Even to this day the Christian missionary, preaching to the heathen, is often met by Jews who endeavour to nullify the force of his arguments and hinder the Gentiles from receiving the Gospel. To deny that they, and they only, are the elect of God, is monstrous, they think.

Having made known unto us the mystery of his will. (9.) That which was all along his will, though not so revealed as that the Jews generally should apprehend it. God's purpose of love can only be apprehended by a heart taught of divine love. This mystery was fully revealed to Peter when he saw the vision on the house top and heard the words, What God hath cleansed that call not thou common or unclean.

Predestinated according to the purpose of him who worketh all things after the counsel of his own will. (11.) The marvellous events which that generation was witnessing, the multiplication of churches among the heathen, the union of converted Jews and Gentiles in one body, these were not, as the Jews asserted, a mere human device, an attempt to make the best of the Gospel's failure among the Jews, but they constituted a part of the original divine plan, and the entire Jewish dispensation had been simply a means of evolving this scheme of world-wide blessing.

After that ye believed, ye were sealed with that Holy Spirit of promise. (13.) The special promise, made through Joel, had been fulfilled in their behalf; God had acknowledged their faith, and given them to know that they were accepted and pardoned, by the gift of the Holy Spirit. The Holy Spirit was so manifested within them, as the Divine Spirit, that they knew assuredly and at once that they were accepted. And it is the undoubted privilege of every one that believes to get this notification of his acceptance.

The earnest of our inheritance. (14.) The earnest is a part of the inheritance given as a pledge that the whole shall be forthcoming; it is of the same nature as the inheritance. Anything of the earth, earthy, anything that our minds could originate, would not answer the purpose, would not serve as an earnest. The operations of the Spirit of God must be recognizably different from any possible operations of our own Spirit, in order that the gift of God may be sealed to us; and it would be a strange thing indeed if they were not different.

His inheritance in the saints. (18.) How does this differ from our inheritance? (14.) What is our inheritance? God himself. And we are his. So it is said, God is our portion, and we are his. John xvii. 21 looks forward to the consummation of our union with Him. God comes into his inheritance when he takes full possession of your heart, your life, your being.

According to the working. (19.) Energy. Measure the distance from the powerlessness of the grave to the omnipotence of the throne of God, and you have the measure of that power which God exerts and is willing to exert in a dead soul, translating it to perfect fellowship with Christ, and reproduction of his image. Not however a measure of the *sort* of power, for the one relates to the dead Christ, the other to a soul dead in trespasses and sins.

The fulness of him that filleth all in all. (23.) The church is the fulness of Christ. In the church he is more fully and gloriously revealed than in his own body. That is to say, in the church perfected, the church fully conformed to him, and fully consecrated to the expression of his will. So when we look for the descent of the New Jerusalem from heaven, we look for the fullest revelation of Christ's glory.

And you. (ii. 1.) This is one of the worst rents made by the division into chapters. He raised up Christ (i. 20) and with the same boundless power he raises up you. These verses 1-7 are in apposition with v. 20-23 in ch. i.

We all had. (3.) Jews and all.

And made us sit together in heavenly places. (6.) Paul does not shrink from pursuing the parallel up to the very throne. The believer is identified with Christ in his exaltation, and where Christ is there he is. Because I live, ye shall live also. We have our life, our destiny with him. But this implies that we are identified with him in his humiliation, and meet the reproaches that are hurled against him.

The exceeding riches of his grace. (7.) Hezekiah showed the ambassadors all the wealth and magnificence of his house; God will show the universe by his kindness to us repenting rebels, the riches of his grace.

That not of yourselves. (8.) The word for 'that' is τουτο, and does not refer to faith which in the Greek is feminine. The word 'that' refers to the entire transaction. Christ is indeed the Author and Finisher of our faith; but the words 'our faith' show that it is ours in the exercise, though not in the origin. God gives us faith; not as one would turn the hands of a watch to set them right, by taking hold of them; but by revealing himself to us in Christ as worthy of our confidence, by the manifestation of his love, as a kind, motherly woman taking a poor foundling infant to her arms, inspires it with confidence by expressions of love; and this He does by the Spirit in our heart, taking of Christ and showing unto us. The entire work of our salvation and sanctification is accomplished by means of the word; but how is it that the word is effectual in us? By what it shows us; by the truths it brings before us and impresses upon us; by its adaptation to the laws of our mental and moral nature. If we wait to be moved into rectitude as the hands of a clock may be turned by your fingers, we shall wait till doomsday. 'Be ye not as the horse or as the mule which must be turned with bit or bridle.' Christ was lifted up that he might *draw* all unto him.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR GUARDIAN,—The impulse that is likely to be given to the Sacramentalism of the Ritualistic party of the Church-of-England clergy in the diocese of Bombay by the recent decision of the Judicial Committee of the Privy Council—as to the extent to which the wording of the Liturgy of that Church can be strained and stretched without rending—may be pretty well judged of by the way in which one of the clergy of that party rushed forward to blow his trumpet immediately on the receipt of the telegram announcing how the decision had gone. It can hardly be doubted that the soon-to-be-outspoken declaration, by such clergy, of the Real Presence of the body of Our Lord, in whatever manner, on their so-called *Altar*, will be accompanied by the out-spoken declaration that those officiating about that *Altar* are, under the circumstances of the Real Presence, *ipso facto*, *sacrificing Priests*. Under these circumstances, may I be permitted, through your columns, to commend to the perusal and consideration of any that may have become—or are in danger of becoming—imbued with the *Sacerdotalism*, which follows, as a matter of course, the adoption of, say, *Romoidal* views of the Lord's Supper, the following extract from *The Christian Annotator* of Sept. 30th, 1854, on the subject of

"THE SIN OF KORAH.

"*Numbers* xvi. 8—11. 'Moses said unto Korah, Hear, I pray you, ye sons of Levi: seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And he hath brought thee near to him, and thy brethren the sons of Levi with thee: and seek ye the priesthood also? For this cause both thou and all thy company are gathered together against the Lord: and what is Aaron that ye murmur against him?'

"From this statement the sin of Korah appears to have been that, not contented with the office of a Levite, he sought the priesthood also. None except the priests were permitted to 'offer both gifts and sacrifices for sins.' The office of the Levites was that of ministers to do the service of the Tabernacle of the Lord, and to exercise a pastoral superintendence over the people amongst whom they dwelt, expounding to them the law of God, and instructing them in their moral and religious duties. Not contented with this honourable position, Korah and his company sought also to be *sacrificing priests*. The priesthood of Aaron and his sons was a detailed type of the priesthood of Christ, therefore a conspiracy to obtain the priesthood of Aaron was an attempt to usurp the dignity of the Lord Jesus Christ; and this was the view which Moses appears to have taken of the offence—'Thou and all thy company are gathered together *against the Lord*, and what is Aaron that ye murmur against him?'

"The question then arises—Do we find anything in the Christian Church analogous to the sin of Korah?

"The Levites were separated by God unto himself 'to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them;' just as the ministers of Christ are 'separated unto the gospel of God.' (Romans i. 1.)

"The clergy of the Church of Rome, and unhappily some others following their example, not content with the distinction of the ministerial office, arrogate to themselves the character and power of *sacrificing priests*; and in so doing they sin after the manner of Korah, usurping and encroaching upon the office of the 'High Priest of our profession, Christ Jesus.'"

Yours faithfully,

A MEMBER OF THE CHURCH OF ENGLAND.

Epitome of News.

SATURDAY, JULY 6, 1872.

—Instead of 70 only 7 lives were lost by the wreck of the *Omaha* at the mouth of the Hoogley. The *Rothesay*, for Bombay, was wrecked at the same time, with loss of the Captain and 16 men.

—The P. & O. Co.'s steamers are now to run to Venice.

—The *Kattywar Samachar* hears that five men who were resting themselves with their heads on the rails, somewhere near Wudhwan, fell asleep. Late in the night a high wind set a number of empty waggons in motion, which passed over the necks of the unfortunate people and crushed them to death. The carriages stopped near Lukhter station.

—*Indian Statesman*: "The *Fortnightly* for June contains an article on 'The Monarchy,' by Mr. F. Harrison. Mr. Harrison is a republican, and attempts to prove that the English monarchy is not only to all political purposes a pageant, but an idle and worthless one; though he indirectly admits that the time is scarcely ripe to divest it of its outward show and have done with it. 'With a great amount of sarcasm the author attacks those who rave about rallying round the throne, and upholding the Constitution, and accuses them of a secret mistrust of an institution which has, he asserts, now become obsolete.'"

—Same: "A Magistrate in a Mofussil town not 500 miles from Bombay, writes to us:—

'You may be interested in seeing the following bill of expenses incurred by a trader of some means in ———, who was committed by me last month for smuggling Rs. 150 worth of opium, but who got off on a technical point before the Sessions Court. I got the details from him at night, after taking him round the bungalow to assure him that every door was locked, and that no one was listening, also giving him my promise that the police should not know who informed me. I may add that I have corroborative evidence which leaves no doubt of the general accuracy of the account:—

To my Sheristadar ..... Rs.	100	0	0
To ——— for acting as agent between him and my Sheristadar—a puggree worth	10	0	0
To Session Judge's Sheristadar	100	0	0
To Vakeel	50	0	0
To Fouzdar	50	0	0
To the sepoy who acted as go-between for the Fouzdar	50	0	0
Rs...	360	0	0

And "after all," he adds, "no one helped me a bit." No wonder the natives want a native magistracy and judiciary, for they would at any rate have a chance then of getting their *money's worth*, as they do in the ——— State close by here. Under us they are bullied into paying, and get nothing in return.'"

—Five of the Brahmins who attacked the house of the Travancore pleader, who lately gave his widow daughter in marriage, were charged with the offence before a Zillah Court in the province. The judge was a native, and he strongly spoke in favour of the prisoners, fining the first prisoner, who was a brother-in-law of the bridegroom, Rs.50, and discharging the rest.

—The following appears in the London *Times* of the 6th ultimo:—"Mayne *v.* Mayne.—The petitioner married the respondent in August 1859. They afterwards lived together on affectionate terms until 1866 or 1867, when Mrs. Mayne, by desire of the respondent, came to make a short stay in England. They kept up a correspondence

till the month of October 1868, when he wrote and informed her that he was living with the wife of an officer, and that he should continue to do so for the rest of his life. It was proved that since that time the respondent and this lady had been cohabiting as husband and wife. Decree *nisi*, with costs. The respondent was the late Acting Advocate General of Madras; and the officer referred to obtained his divorce about a year ago, and then retired from the service with the rank of a Major General."

A case of *scan. mag.* in this Presidency is brought before the public by the divorce case of Tucker *v.* Tucker and Crawford. Mr. Arthur Crawford, our late Municipal Commissioner, is the respondent in this case, and the petitioner is the Hon. Mr. Tucker, Member of Council.

—The *Oudh Excelsior* remarks that the great secret of taking photographs in colours has at length been discovered, but it is very strange that a native should claim the honour. However, we can vouch for the fact. He has really done it in our presence, and there is no mistake either as regards the ordinary photographs—he takes them quite as well as they are usually taken on albumenized paper sensitized, and he uses only herbs instead of expensive chemicals.

Monday, July 8.

—Some native gentlemen at Cawnpore offered the *Friend of India* Rs. 200 for the widows and children of the Kookas that were executed. The *Friend* has declined it, 'not knowing how to reach the poor people.'

—"M." in the *Friend of India* on the American difficulty: "On no occasion has the value of the electric telegraph been so signally exhibited as on the present. Communications have been sent and replies received in a few hours which would otherwise have occupied twenty days, and a difficult negotiation, which would have required months, is brought to an issue in a few days. The telegraph is an unquestionable blessing;—but there cannot be the shadow of a doubt that if we had possessed it at an earlier period, and if it could have flashed to India, from time to time, the narrow views and prejudices of the India House and the Board of Control, there would have been no Indian Empire. 'To every purpose there is a time,' and the times are ordered by the unerring foresight of Providence."

—*Athenæum* on Jas. Gordon Bennett:—"He is said to have worked seventeen hours a day. His 'editorials' of thirty years ago bear evidence of a determination to startle, and not to convince; but they bear witness also that, while the editor aimed at success, there was blended with that aim an utter disregard of personal relations. An article, in which he claims to be a Catholic, contained such passages as these:—'As a Catholic, we call upon the Catholic Bishop and Clergy of New York to come forth from the darkness, folly, and superstition of the tenth century. They live in the nineteenth. There can be no mistake about it—they will be convinced of this fact, if they look into the almanac.... We know the difficulty of the task. Disciples, such as the Irish are, will stick with greater pertinacity to absurdities and nonsense than to reason and common sense. We have no objection to the doctrine of transubstantiation being tolerated for a few years to come. We may for a while indulge ourselves in the delicious luxury of creating and eating our divinity. A peculiar taste of this kind, like smoking tobacco or drinking whisky, cannot be given up all at once.' The article closes with insisting that if there must be a Pope he ought to be American. This article led to the denunciation of the *Herald* from the Catholic pulpits, and the cents rolled in more copiously."

Bennett's one avowed principle was never to be in a minority.

—The Brahmans of Poona have appointed twenty-two of their number to offer prayers in the temple of their god Ramaishwar, until the cholera shall have disappeared from the city.

—*Poona Observer:* "This fair takes place on the 16th instant at Punderpore. The palkees of the gods Gannooba and Tookaram, which arrived on Saturday and Sunday last from Allundee and Deo, left Poona on Monday. We hope the authorities will adopt the usual precautionary measures by not allowing the pilgrims to return to Poona if any disease shows itself amongst them. The palkees were accompanied by nearly a thousand persons."

—Bulasore was visited by the cyclone of July 1st, and thousands have been rendered houseless. The station is said to be a mass of ruins.

—A subscriber to the Cowan Testimonial sent Rs. 49, and signs himself "One Rupee per Kooka." If there had been 500 killed, he would have sent Rs. 500 we suppose. We do not think these testimonialists are helping Mr. Cowan much.

—A Mandalay correspondent of the *Rangoon Mail*, writing on the 13th June, says:—"The King has taken the death of his Queen very much to heart; she was his first love, and he married her when he was only a prince. He sees no one at present, and is said to gaze upon skulls, whilst pondering on the vanities of life. I hope he is not going mad. The late Queen's food is placed for her daily, and she is not spoken of as dead, but sleeping."

—Sir Cowasjee Jehangeer, K.C.S.I., has presented Rs. 2,000 to be distributed among certain Christian charities in this city.

—Fall of rain up to Saturday, in the Fort 28 inches, 36 in Byculla.

—A Native paper says that on Thursday two Europeans, named Charles Lewis and John Williams, embraced Mahomedanism, and changed their names to Abdoola and Mahomed Ally.

—*Lucknow. Witness:* "Reverend Messrs. Harris, Bowman, Wiley, Merrill, Foster, Andrews, J. T. Peck, and G. Haven were elected to the Episcopal *office* by the General Conference of the Methodist Episcopal Church, at its recent session in Brooklyn, N. Y. One of these gentlemen will doubtless visit the China and India Missions of the M. E. Church during the coming cold season."

"Baboo Radhakanta Banerjee, a Brahmo, the son of Brahmins, has married, under the new Act, Gunesh Sundari Sen, a lady who was formerly an orthodox Christian, but is now of his own faith. The Brahmin parents of the bridegroom have, of course, outcasted and disavowed him."

Tuesday, July 9.

—It is stated that the new anæsthetic chloral or chloralchohol has been successfully applied by Dr. Reichard, at Riga, to the cure of Asiatic cholera.

—*The Bombay Catholic Examiner:* "The present state of Europe seems to us to have been described to perfection some 1,500 years ago, by St. Anthony the Egyptian, when he uttered the prophetic words—'A time will come, when men will be so foolish, that when they see a man who is not a fool they will ridicule and revile him, as if he were the only idiot in the world.' That time has assuredly come; Pius IX. is the one monarch in the world of sound mind, while all the other monarchs, or the Governments that act in their name, or the people that rule the Governments, are confirmed idiots."

—Foot-ball has been introduced in Bombay. Mr. D. Nicol had his collar-bone dislocated while engaged in this play on the Esplanade.

—The Ship *England*, 1,900 tons, coal laden from Liverpool, went ashore at Alibag on Saturday last, the Captain having, it is said, mistaken the Kennery light for the Colaba. Tugs were despatched to her assistance on Sunday and Monday, but they did not succeed in getting her off, and she has been abandoned.

—There is a Total Abstinence Society in the 44th Regiment at Kamptee, numbering 170 staunch teetotallers, with Lieutenant Churchill as President. Numerous deaths occurred in the Regiment in the hot season, but not one abstainer. They have just been celebrating their anniversary.

—A correspondent of the *Indu Prakash* says: "The hours of labour observed by the Bombay United Spinning and Weaving Company for years past, are from 7 A.M. to 5 P.M., and from 7-30 A.M. to 6 P.M., according as the days are short or long, including a recreation of 30 minutes in the middle of the day. Although the orders are to work the mill for 10 hours only, five-sixth the number of hands, who are paid on the out-turn, *voluntarily* attend at 6-15 A.M., and do not give up work until 6 P.M."

Surely there must be some motive inducing these poor people to work 11¾ hours instead of 10; if not, they are the most remarkable operatives we ever heard of. We agree with our contemporary that the time is too long. Many of the workers are children.

—The Free Church General Assembly have unanimously agreed to petition Parliament for the immediate and total repeal of the Contagious Diseases Act.

Wednesday, July 10.

—*Indian Statesman:* "There is not a priest or bishop in Christendom who, from the nature of the case, can possibly know whether he is in the 'succession' or not. For anything he really *knows* to the contrary, there may be a break or many breaks in the chain through which the succession has reached himself, and he can thus never *know* that he is not an intruder into the office which he holds. Dr. Newman attempted, if we remember rightly, to surmount the difficulty by falling back upon Butler's doctrine of 'probability the rule of life;' but it has ever seemed to us that the case from its nature precludes the possibility of resting the claim on such a basis as this. For the probability of the succession in any given case, can plainly never be greater than the improbability that the last link therein is attached without fault or flaw to the very first. To our own mind the difficulty seems insuperable, and the doctrine to refute itself."

—We (*Pioneer*) see it stated that there is about to be hanged at Lucknow a native who, wishing to be put out of this world, has committed three murders. He killed a child and afterwards a woman; but in both instances was disappointed, as there was not sufficient evidence against him to hang him!

—The *Home News*:—"The Rev. Dr. Norman McLeod, of the Barony parish, Glasgow, died suddenly on June 16th, at noon. For some time past the doctor had been complaining, but his illness only assumed a more serious form within the last few days, when effusion of the pericardium occurred. Consequently his death, though sudden, was not unexpected by his relatives. Dr. McLeod was born in 1812, and had just entered his 60th year."

—There have been numerous rows among the Bene-Israel of late. There are two factions, and one party has hired Moguls to beat the other. The dispute relates to the succession to the priesthood.

—*Times of India:* "Iron-smiths will be despatched by the ferry steamer this morning to cut away the lower iron masts of the wreck (*England*, at Alibag), the work of dismantling which will be accomplished as speedily as possible."

Thursday, July 11.

—The ship *William Fairbairn* left England some time last year, and arrived here July 9th. She was caught in a hurricane in February, disabled, and compelled to go to Mauritius to refit.

—*Indian Statesman:* "'The Commons have voted the payment of the expenses of ex-Governor Eyre by 243 against 130 votes.' Such was the news that reached us by telegraph yesterday. We do not know what view our readers may have taken of General Eyre's conduct in the Jamaica business, but if they regarded it as we did, they will feel as we do, how truly monstrous it is for the very same people who denounce the conduct of Mr. Cowan, to be upholding that of General Eyre. The attack of the Blacks upon the Court-house at Jamaica was simply the fruit of the oppressions to which they were subjected by the planters, when it was at once made the signal for placing them under martial law, and letting loose the soldiery for weeks, to perpetrate every outrage upon them. Even pregnant women were flogged, while the men were hunted and shot like dogs in the highways."

—Same: "A Mussulman in Madras has been fined one hundred rupees for allowing his brother to hide in his house when he was wanted by the police: but the charge of hiding against the brother himself has been dismissed for want of evidence!"

—*Bombay Gazette:* "Five months ago there were three men in Bombay upon whom their neighbours or relations sought to be avenged; and the latter, to carry their designs into effect, procured the assistance of some of the members of a gang, who had made it their profession to trump up charges against innocent persons for a consideration, and to get them punished in proportion to the amount of the fee. Accordingly, for Rs. 2,000 in one instance and Rs. 1,000 in another, it was agreed that the three obnoxious persons should be accused of a serious offence and punished. A meeting of members of the gang was held in Bombay, at which it was resolved that the operations should commence forthwith as the consideration money was paid in advance. One of the conspirators agreed to be wounded by two others of their number. In order not to excite suspicion by acting too near home, where instantaneous detection would be inevitable, it was arranged to commence operations at a safe distance from Bombay, and one fine morning in February last, the conspirators travelled

by rail to Ahmedabad, where one of them was wounded with a knife by his comrades. A charge was laid before the magistrate of that city against the three obnoxious persons in question, as being the authors of the crime. Warrants of apprehension came down to Bombay, and the three innocent men were sent as prisoners for trial at Ahmedabad. Fortunately, before their conviction, the ramifications of the plot were disclosed to the Bombay police, and the conspirators were pounced upon in a manner highly creditable to the vigilance of Mr. Vincent, the Acting Deputy Commissioner of Police, and the staff under him. The prosecution at the present Criminal Sessions was the result. The trial has resulted in the conviction of the conspirators, five of whom were sentenced to rigorous imprisonment for seven years each; and two, who were minor actors in the drama, and were policemen of Ahmedabad, who came upon the scene at a late stage of the proceedings, were sentenced to be imprisoned for twenty-one months each."

—The issue of 5-rupee Notes has begun in Bombay.

—Three small diamonds have been found in a stream near Simla.

Friday, July 12.

—The battle regarding the Carwar railway has been transferred to the Bombay Chamber of Commerce. There has been one field day, when some powerful addresses were made, and the debate adjourned to another day. Mr. Bickerdike, Mr. Donald Graham, and Mr. Kittredge spoke against the scheme, favouring rather a line to connect with the G. I. P.

—The *Orissa*, with our next English Mails, left Aden on the 11th, at 7 A.M.

—By telegram from Aden: "The Str. *Hankow*, from London, has been totally lost off Guardafui. All hands have been saved."

—*Indian Statesman*: "At this very hour, while the Christian laymen of the world are gathering together in Geneva in a holy and benign effort to make war the irrational and guilty thing it really is—the wicked city that impiously claims to be the *Mother* of the nations is making every effort to re-array them in battle against each other, simply that she may re-assert once more her supremacy in Italy. The real Babylon is discernable enough to the opened eye. Babylon—the guilty, selfish spirit that finds its very worst expression in Papal Rome. It is impossible for thoughtful minds not to be struck with the strange fact, that while Papal Rome is secretly urging the nations into war, the great lay statesmen of the world are coming together from two continents to the city of Geneva to make it an impossibility. Rome and Geneva once more, are the two expressions of a controversy, in which the happiness of the world is bound up. Who can doubt the issue? Let no one suppose us to confound Papal Rome with the Roman Catholic Church. They are as separate in our eyes as Papal Rome and the Greek Church. That the Papacy may never recover its overthrow, is a prayer we devoutly pray, and we feel this to be consistent with all regard and respect for Roman Catholic Christians."

—*Times of India*: "There has been a very foolish panic at Saugor, Central Provinces. The Europeans there got an idea that the men of the 40th Madras Native Infantry stationed there were disaffected. Consequently women and children were hastily removed, guards were strengthened, and the European inhabitants panic-stricken. It turns out that there was not the slightest foundation for the rumour."

—Same: Belgaum: "The Lakshmi fair is looked forward to with great interest. A grand car, twenty cubits in height, is being prepared. A large concourse of people is expected. This fair is celebrated every twelve years, in honour of Lakshmi. It attracts people from long distances; already a buffalo has been sacrificed, and twelve more buffaloes and a number of goats, I hear, will be sacrificed next Wednesday, in order to satisfy the insatiable thirst of the horrible goddess for blood. I heard the other day that the death of a man in the street in which the monstrous car is standing, is attributed by the people to the car, and that they believed that the car will take four more victims."

—Deaths last week, 322. By Small-pox, 28. This scourge is at length beginning to disappear.

—*Madras Mail*: "There has been a rifle match at Trichinopoly between the teetotallers and non-teetotallers of the 2nd B, 21st Fusiliers. The teetotallers won by 18 points, and of course the result is a triumph for the water-drinkers."

Selections.

VICTORY OVER SENSITIVENESS.

That is a grand attainment, when one reaches the spiritual equilibrium in which the soul appreciates criticism, but is not brought into bondage to it. There can be no improvement without the aid of criticism. Ignorance, habit, and self-esteem blind one to his faults. At first in every department of action, every one is a novice, and must be taught by the more experienced. He has not sufficient knowledge to understand when he is at fault. The standard of judgment rises with progress in intelligence, with increase of skill. And then that to which one is accustomed wears the aspect of propriety, even though it be sadly defective; so that sharp criticism by another is needed to startle the mind into a recognition of the truth. And how slow human nature is, to admit personal defects, whether of beauty, of strength, of talent, of learning, of taste, or of character. It injures one's self-esteem to be made conscious of errors and defects, and as that is an unpleasant frame of mind, it is usually avoided. Self-complacency is a happier state for the time being; though in the end it may bring upon one a rude and even fatal shock. But it hinders progress. As only the consciously sick seek a physician, so only those who recognize their own faults strive to improve. That was a most rational prayer of the Psalmist: "Who can understand his errors? Cleanse thou me from secret faults."

But while we all need the suggestions of others, to perfect both our character and work, and should not be above learning even from the accusations of our enemies, we cannot easily avoid being sensitive to blame. The good opinion of our fellow-men is justly to be prized. It is a reward for past effort; it is a stimulus to future endeavour. It brings present happiness, and inspires a joyous hope. It strengthens self-respect, and it draws us into the society of those who seem to be pleased with our persons and our character. Blame is therefore repressing in its influence, chilling one's aspirations, and leading him to withdraw from intercourse with others. To some very sensitive souls it comes like an early frost to tender plants, cutting them down ere they have acquired strength and ripeness. It is natural, then, to shrink from reprehension. When it does not excite anger, it produces grief. If we are wise enough not to give way to resentment, we may yet be weak enough to yield to discouragement.

But sensitiveness is most keen and distressing when a conviction is felt of the injustice of the blame. To be sharply criticised, when one has done well; to have unreal faults pointed out, whether from ignorance or malevolence; to know that genuine talent and skill are unappreciated, and that their reward is grudged; to have motives aspersed, when they have been pure—that is the trial of trials. To this form of mental suffering our Saviour must have been pre-eminently exposed, for his life was one long conflict with misunderstanding and malice. Nobody properly appreciated him; not even his disciples; not even John. And the experience of Paul was similar. No apostle laboured so abundantly, or with such self-denial, and none was so misconceived and abused, whether by Jews, Gentiles, or professed Christians. Every saint is put into this furnace, sooner or later, and the flames of it are hot. Many indeed, furnish part of the fuel, by their oversensitiveness to even the least misconception, as also by a blindness to their own defects, which leads them improperly to impute injustice to the criticisms of others.

There is a spiritual victory, however, to be won upon this very field. Christ had peace too deep to be disturbed by human censure, even if it be admitted that he could not but feel a momentary sorrow, when men blamed where they should have praised. And it was because his faith in his Father was so perfect, that he could rise above the influence of human opinion, disregard equally man's plaudits and censures, and, as Peter phrased it, "commit himself to Him who judgeth righteously." And this blissful composure the Saviour imparts to the true believer, in accordance with the assurance: "Peace I leave with you; *my peace* I give unto you." He it was who enabled Paul to overcome his natural sensitiveness in this direction; so that the apostle could say: "With me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self. . . . . But he that judgeth me is the Lord." A genuine Christian faith refuses to live merely in the present, and to recognize only men. It never loses sight of the glorious hereafter, and of the Master who soon shall say, "Well done! good and faithful servant: enter thou into the joy of thy Lord." Do we not perceive, on reflection, that the painful sensitiveness to human censure, or to a failure to appreciate our efforts, is owing to our undue regard for human opinion? We seek our happiness too much in man's favour. Can we not rise to the experience which enabled the Psalmist to say: "Thou art my portion, O my God." "Whom have I in heaven but thee; and there is none upon the earth, whom I desire besides thee?" In that case we should not live upon the breath of human applause, and die when it was withheld. At best, man is ignorant and is fickle; he condemns oftentimes when he should approve, and, again, wearying of praise, he proceeds to censure those who have steadily persevered in good. Let us not make ourselves dependent, then, upon his approbation. If we do not too eagerly expect it, we shall not be overmuch cast down, if it be withheld. Jesus warned us against danger on this side, when he said to the opposing Jews: "How can ye believe, who receive honour one of another, and seek not the honour that cometh from God only?" Our victory over sensitiveness to the blame or unappreciativeness of others must come through singleness of aim and simplicity of spirit. Be it our one purpose to please God! Be it joy enough, to have the sweet consciousness that such is our intent, and the quiet assurance that, in so living, He accepts us in Christ.—*Advance*.

Miscellany.

—In the Wesleyan Methodist Connexion a decrease in the membership of about 300 is reported. The statement in our last issue of their purpose to build 50 churches in London and of their having easily raised £100,000 for this purpose, taken in connection with the above, indicates that there has been more material progress in the Wesleyan body of late, than spiritual. The Methodists of America had an increase in their membership, last year, of about 59,000. In England there is a tendency on the part of the young in well-to-do Wesleyan families to join the Church of England. In times of special religious interest this tendency is resisted.

—The following is from Dr. Butler's Land of the Yeda:

"Sixty years ago the Thugs plied their dreadful trade almost unmolested. The native governments could not cope with them. They infested the public roads, disguised as merchants, travellers, and Fakirs, but always in gangs, each man knowing his part of the service when the moment came for action.

"Hindoo Thuggeeism has dared to add a *divine* acquiescence to these practices; for their abominable creed has furnished a suitable patron to accept and delight in the groans and dying agonies of their wretched victims. . . . . Her name is *Kalee*. She is the most popular deity of Bengal, the etymology of the name of the metropolis of India being derived from her designation and shrine —Kalee and Ghat, a place of ablution,—Kalee's-ghat—hence Calcutta. . . . .

"This is the patroness of these Thugs, these professional murderers, who, when their victim is in the agonies of strangulation beneath their knees, on the ground, are engaging in acts of prayer, offering to Kalee the life that is passing away, and to this abomination, thus said to feed on the human soul, have the mothers of India for ages immolated their daughters!

"So popular is she and her worship, that even the English Government cannot keep the public offices open during the term of the 'Durga-Poojah' holy days, from the 1st to the 13th of October, for all Calcutta then runs mad upon this idolatry. I have seen her image, larger than the humau form, painted blue, with her tongue represented as dripping with gore upon her chin, her bosom covered with a necklace of human skulls, and her many arms each bearing a murderous weapon, carried in proud procession through the streets of Calcutta during those holidays, accompanied by bands of music and tens of thousands of frantic followers.

"It was on the discovery of thirty dead bodies in different wells of the Doab, that Thuggeeism was first brought to the knowledge of the English Government, in 1810; and so determined were the measures taken by them for its suppression,

and so faithfully have they since been followed up, that the Thug had to disappear from the roads of British India, and confine his limited depredations within the bounds of native states, where English law cannot penetrate. Hundreds of them were ferretted out, and are now confined for life within the walls of safe jails. The Government presses upon the rulers of native states the necessity of imitating English example in this regard. But while willing to follow the friendly advice of the paramount power, they have not yet the nerve and energy of the Anglo-Saxon, to accomplish its complete extirpation."

—*Christian Work* for June (France): The Abbé Michaud is a well-read and most interesting man, and at this moment his views might be said to coincide with an advanced High Churchman, with this difference, that whilst their paths are crossing, the Abbé has his back upon Rome. In fact he is decidedly more Protestant than many in our Church. I need only read a concluding extract from his last work to show that he is no longer a Roman Catholic. He sums up his subject thus:—

"The true Church of Jesus Christ is known by four essential marks—she is one, she is holy, she is Catholic, she is apostolic. Now, the Church of Rome itself is neither one, nor holy, nor Catholic, nor apostolic; but positively schismatic and heretical. We have demonstrated this. Therefore, the actual Roman Church may call itself, if it pleases, Roman; but it is not the true Church of Jesus Christ."

I also hold in my hand a remarkable letter, written by him last week, in which he congratulates the Protestant Church of France on their approaching Synod, and says:—

"May the spirit of Luther, Calvin, Melancthon, and Beza rest upon them! May, above all, the Spirit of Jesus Christ descend upon them, and enable them to determine on the doctrines which will assist in bringing about the grand Christian unity."

How far this movement will proceed remains to be seen. It goes much further than lopping off infallibility. Michaud distinctly takes his stand upon this, that no doctrine is to be received which contradicts God's written Word. Connected with the movement are about sixty priests, who only hold back from declaring themselves because starvation stares them in the face. I do not say they have come into the clear light and liberty of the Gospel, but they hold in the main its fundamental and saving truths, and need our sympathy, prayers, and support.

Never was there a time when our Protestant brethren needed more sympathy and help. At first it was feared, Germany being a Protestant nation, their cause would suffer, but God has wonderfully overruled it, for the kindness shown by the Swiss to the wounded and scattered forces which fled to Switzerland, and the kindness shown in many instances by the Germans to their prisoners, has led several of the returned soldiers when ill to send for the Protestant pastor. Still further, the French have been led to inquire whence the better discipline and intelligence of the German troops, and they have attributed it to their religion. There is a remarkable good feeling at this moment in Paris towards Protestantism. The Protestant schools are filled to overflowing, and mothers' meetings, and meetings for the exposition of the Scriptures, are being well attended. Nor has the lesson England lately gave, in united prayer for the Prince of Wales, been lost on France. Never were more remarkable words than those in a public journal. "An entire nation," says *La France*, "impressed with strong convictions, turns to God and partakes of the grief which afflicts its Sovereign. The Prince of Wales is dying, and yet on the other side of the Channel *no one laughs*. The Princess of Wales quits the bedside of the dying man to hasten to church to pray and to listen to prayer, and *no one laughs*. The council address themselves to the Archbishop of Canterbury, and call on him to prepare new forms of prayer to the Almighty, and the people, instead of mocking at, rush to obtain copies of these prayers, and repeat them in their places of worship. This people has the courage, the good sense, not to disown either its history, its past, its Government, or its God, and yet it is a free people among all. Such a spectacle affects us greatly, and we look around us with bitterness: We in our disaster and misfortune could think of nothing but mutual recrimination, and blush to address a prayer to God."

—Same; The Work in Formosa: Dr. James L. Maxwell, at the annual meeting of the English Presbyterian Mission, spoke of the effective way in which the Native Churches in Formosa spread the Gospel and supported themselves. The work there did not wholly depend on foreign missionaries. From the very first they had associated with them missionary agency of a native kind. The salary of one of their elderly native missionaries amounted to £22 per annum; and of that sum that man statedly set apart one-tenth part for the purpose of spreading the Gospel. He also made it a point to enforce on the other native evangelists and on the members of the Church the duty of acting in the same way: and he (Dr. Maxwell) was glad to say that not a few of the evangelists had adopted that method. That example had been followed by the native converts. It was astonishing to see the zeal which these converts evinced in forwarding the mission cause amongst their countrymen, the result of which was that they had been enabled, partly with assistance from England, to set up churches at outstations. Only a few weeks ago he had been informed by Mr. Ritchie, from Formosa, that the converts had gone out in bands of six or seven to other parts of the island to preach the Gospel, and they had set up another church. Their efforts in financial matters were a cause for thankfulness. Out of fourteen chapels in Formosa, only three had in reality drawn upon the funds of the mission. With these exceptions all the rest had been built by the native church. Some of these buildings he could commend as pieces of worthy architecture. They were not such as might delight the eyes of the inhabitants of London, but they delighted his. They were able to contain from 200 to 300, and were well filled. Their erection cost £50 or £60. They were monuments of the self-denial and perseverance of men and women who laboured at them from day to day till they were finished. From what he had stated they would see that they had great reason to be thankful for the healthy state of their missionary work in Formosa. Besides having a system of finance, the Native Churches had a system of united prayer, so that they offered up at fixed times supplications for the welfare of certain stations for the brethren at Amoy, and for the mother church in England; and this system was daily becoming more organised and more productive of good.

—*Lucknow Witness*: "It is impossible to lay down a formal rule by which each individual may find the exact place where God would have him work, and yet it is by no means so difficult as most Christians suppose, to find the divine direction which the labourer needs. Every one who has been truly moved by the Holy Ghost to work for Christ, feels an inward prompting to speak to some one, or to perform some particular duty; or, perhaps, the mere claims of the particular case are suggested to his mind, without a very definite conviction that he personally should try to meet them. He is enabled, however, clearly to see a work which needs to be performed, and if it is God's will that he should do it, an opportunity will also be given for doing it. If now the obedient disciple will *obey*, if he will meet the first call of duty, and be prepared to follow wherever it leads him, his way will open from day to day, and he will soon find himself in the midst of usefulness. Every soul saved is a doorway leading to human hearts and the Christian who has a half dozen truly saved persons around him, is within easy reach of many others who are open to the Gospel message. We need but to follow up our success in order to achieve still greater success.

"If a missionary longs for the hour when he may see souls saved through his labours, let him consecrate himself to the special work of seeking the souls of men. Let him bow beneath the Cross until he proves in his own soul the power of Christ to save; let him wait there until the power of unbelief in his heart is utterly broken; let him receive of the Holy Ghost until it seems as easy and as reasonable a thing for God to give a new heart to a Hindu, as to change the heart of one brought up a Christian; let him resolve never to leave the mercy seat until he is able to believe that Jesus Christ can save to the uttermost; and then when his soul is all aglow with the indwelling presence of his Saviour, let him go out and engage in the very first duty that presents itself, and he is sure to succeed. Very probably his first duty may be one entirely aside from his adopted plans, but it must not be evaded. Christ knows best what he should do, and if he is wholly the Lord's the work has been chosen from above. No man can be wholly sanctified to God, and faithfully do all the work God gives him, without doing good and saving souls."

—The Rev. W. Wilson, of the Fiji Islands, at the Baptist Missionary Meeting said:—

"The time when all denominations in this country united in prayer would be remembered, and the results of that united prayer in the North of Ireland, in Scotland, in England, in the United States, in Sydney, would be also remembered. The Divine fire then prayed for seemed to grapple the world; and during that period it was his privilege to see their five thousand converts supplemented by fifty thousand. This was one of the greatest and grandest of works ever beheld, and had not been excelled in any part of the world-wide missionary field, except in Madagascar, where their brethren of the London Missionary Society are reaping a golden harvest, putting heart into God's church, and summoning them to go forth and demand the world for Him whose right it is to reign, and who one day shall reign. People called statistics dry, but he would ask Dr. Turner if they were dry to missionaries, who laboured in your tremendous ocean, and had to watch and pray, to fight and labour, many weary months and years without making large returns to the home society. Thirty-seven years ago Fiji was an entire blank; not a book, a chapel, a church, or a Christian man in it; and God's name was never pronounced, except perhaps by a cast-away sailor, and then not in the most proper fashion. But on arriving in 1853 they found 5,760 converts, of whom 2,526 were returned as members of the church; converts having to pass through a period of probation before being admitted to communion as members; and there were 260 catechists and 57 chapels. They were most thankful for this encouragement, but it was only like a spark to the flame. When seven years after that, it pleased God to answer the united prayers of Christendom, and the influence came down, it was a thing never to be forgotten. Those were times of refreshing, and days of Pentecostal fire, and that Divine element made the people and the missionaries of one heart and soul. The result of that period of labour was that they had now 1,679 catechists or local preachers, 55,481 converts, 10,000 of them members who gave every proof of having passed from death unto life. When the murderer becomes merciful, and the cannibal a Christian, when the thief becomes honest, and the sensualist spiritual, they need not ask by whose power and wisdom it was effected; none but the Omnipotent could effect such transformations."—*The Christian.*

—Rev. Dr. Cumming, at the Protestant Reformation Society's Meeting:

"It was, though almost a secret, yet a truth which Englishmen should know, that there was being organized a Roman Catholic Militia, and their object was to try and persuade the Governments of Europe to coöperate in the replacement of the Pope, and, if they fail to do so, to join with Communists and infidels to disturb, and, if need be, destroy the Government that would not consent to restore the Pope upon his throne. This was taking place everywhere throughout Europe at this moment; but Prince Bismarck, with that penetrating glance and intellectual grasp which characterized him, at once appreciated the situation, and saw that the schools of Germany were under the tutelage of the priests, practically of Rome; and he therefore took care, by previous attention to details, there should be carried in the German Parliament a measure removing these Romish instructors from the schools. And they had been removed; for it was found that they were instilling into the minds of their scholars the duty of asserting the Pope's supremacy above all government, above all law, and above all authority. In Austria the power of the Pope was also going away. The Austrian peasant's child might now read the Bible in his own language; the Concordat was demolished; and at this moment Austria, as far as the power of Rome was concerned as a despotism, was as free from it as we were.

But the two countries, strange to say, on which the Pope had set his eye, and which Archbishop Manning had marked out for his special care, were England and America. It was most remarkable that nations under despotic governments, or who had long felt the iron tyranny of the Church of Rome, were being steadily and surely emancipated —Italy, France, Germany, Austria; but on those two nations—in consequence of the infatuation of which the people seemed to be the victims, whose Governments were free, whose laws were Christian, and most of whose people profess to love an open Bible—the whole strength of the Vatican was concentrated at this moment, and the success which had attended the efforts of the

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priesthood was more than an Englishman could easily imagine. He had in his hand the actual statistics of what had taken place as to the progress of the Church of Rome since the Papal aggression. Many of his friends who thought as he did, were at that time, in 1851, denounced as bigots and prophets of evil, because they insisted the Pope had taken a position in the country that was likely to produce most disastrous consequences to the nation. He hoped the meeting would pay particular attention to the figures he was about to quote. The number of Catholic priests and bishops in Great Britain in 1851 was 958; ten years later it was 1,388; and in 1872 the number had reached 1,824—there being an increase of double in twenty years. In 1851 the number of Catholic cathedrals, churches, and chapels was 683; in 1862 they had risen to 1,019; and in 1872 they were 1,227. The monasteries in 1851 were 17; in 1862 they were 50; and in 1872 they were 72—illegal though they were, according to the laws of the realm, but upheld by the Roman Catholic Church, and connived at by eminent statesmen who ought to know better. In 1851 the convents numbered 53; in 1862 they had risen to 162; and in 1872 we had 253 convents in England and Scotland alone."—*The Christian.*

—Noticing a book lately published, the *Advance* says: "Mr. Ingersoll's atheism has also the somewhat serious objection that it destroys moral distinctions, and that it would surely end in social anarchy. For he reduces intellectual exercises to the same level with other phenomena, and thus brings them under the law of a universal necessity. Thus he says: 'Thought is a form of force. We walk with the same force with which we think. . . . Man is a machine into which we put what we call food, and produce what we call thought.' Of course, then, there is no more praise or blame for the acts of the mind than for the digestion of the stomach. Virtue and vice are mere names, not realities. A bad man and a good man are the same at heart (or, according to Mr. I., at stomach), each doing that which alone he can do, in the circumstances, under necessary law. And yet, in despite of his theory, the author of the address talks of 'liberty' under such auspices, and waxes indignant against various classes of men and modes of action, as though they were blameworthy! Nor have we any doubt that should one of his laws of the universe impel a thief to pick his pocket, or to plunder his safe, he would vie with the veriest Christian in denouncing the wickedness of the criminal. And so the whole world is compelled to think. Moral intuitions are irresistible, and they write absurdity all over Mr. Ingersoll's reasonings.

"Furthermore, the author's denial of a divine providence and of human immortality, degrades man's present position, destroys his future, and robs him of his chief comfort and support amid life's trials. A dark pall is thrown over the world. Suicide is the chief virtue and the great panacea upon which Mr. I. should insist. The last suicide among our acquaintance shared his views of the future. This sure haven of the storm-tossed is ever at hand, there being no God to help or harm, here or hereafter; for Mr. I. says: 'Man should cease to expect aid from on high. By this time he should know that heaven has no ear to hear, and no hand to help. The present is the necessary child of all the past. . . . . Nature produces man without purpose, and obliterates him without regret.' Of course, then, the future is just as necessary as the past. Charming theory! Man is the grain in the mill of the universe, and ground up he must be. Who would not be an atheist?"

TELEGRAPHIC NEWS.

London, July 4th: Earl Kimberley says the differential duties and protectionist tariffs in Australia do more to weaken the home connexion than any expression of opinion. The *Times* says that international reciprocity in a protectionist sense seriously loosens the bonds attaching the Colonies to Britain.—The Pope protests against the Italian measure suppressing religious bodies. On his 26th anniversary the Pope received the congratulations of 4,000 European representatives at the Vatican.—Professor Airey has been knighted.—The London builders declined the arbitration proposal of the masters.—The Belfast lock-out has terminated, the workmen accepting the two shillings offered by employers.—The Norfolk Agricultural Show at Lynn was opened by the Prince of Wales.—There have been terrific tempests in the midland and northern counties, and destructive floods, following the tropical heat which prevailed in the middle of June.—An Australian Telegraph Company is forming with a capital of £320,000 to lay a cable to Normantown, Queensland, the Telegraph Construction Company guaranteeing 6 per cent.—The nature of the injury to the Java cable is unknown.—The harvest in England will be late.—Germany is renewing withdrawals of gold.—The ship *Dhollerah*, bound for Adelaide, has been burnt in the Pacific; all hands saved.—Government promise a searching inquiry into the causes of the failure of the Albert and European Insurance Companies.—Earl Kimberley states that four out of the six steam war-ships on the Australian coasts are employed in suppressing kidnapping.—The motion for a protectorate over, or annexation of, Fiji has been lost in the Commons by 51 votes. Government will do nothing without the expressed wish of the people, and consider annexation preferable.

Paris, 4th: The evacuation of the province of Marne by the Prussians will take place after payment of the next half milliard; and that of Ardennes and Vosges after payment of the second milliard. The other two departments will be evacuated after payment of the third milliard. The period allowed for the payment of the latter sum has been extended to March 1875. The strength of the army of occupation will not be reduced.

New York, 4th: One hundred and ten people have been killed here by sunstroke.

London, 6th: In the House of Commons last night, Mr. Cochrane called attention to the present system of capitulations in Egypt, and demanded that Her Majesty's Government should induce the Porte to effect a complete Judicial reform. Lord Enfield, in reply, said that a new code was in course of preparation at Constantinople, which would be completed in six months. Government, he added, would do all in their power compatible with the respect due to the Porte, in order to hasten a reform.—There has been a trial of H. M. S. *Hotspur* with a 600 pounder gun, against H. M. S. *Glatton*, which has resulted in the triumph of the turret ship.

Paris, 6th: The National Assembly adopted to-day, without discussion, and almost unanimously, the Treaty with Germany.

8th: The Minister for Finance to-day laid before the National Assembly a Bill authorising the Government to contract a loan for 3 milliards of francs (£120,000,000), also authorising the Minister to borrow an additional amount to pay the loan expenses and to pass special conventions with financial companies in order to secure the reimbursement, facilitate the realization of the loan, and the anticipation of the instalments.

London, 8th: The Lords, by 157 against 138 votes, have yielded the amendment to the Ballot Bill making secrecy optional, but have insisted, by 117 against 58, on the adoption of the amendment making the Bill provisional.

9th: The Commons have voted the payment of the expenses of ex-Governor Eyre by 243 against 130 votes.—The lock-out of London builders has terminated, the masons independently agreeing to a compromise, whilst, however, the carpenters hold out.—Earl Stanhope, a Conservative, has been elected member of Parliament for West Riding, in succession to Viscount Milton, who has resigned.—The Bombay Mail of the 14th ult. has not yet been delivered in London, but is expected to-night.

Paris, 10th: M. Thiers has stated that the subscription to the New Loan will be entirely public.—In the National Assembly to-day, M. Thiers abandoned his project for increasing the tax on land and on salt. He, however, accepted the project brought forward by M. Gaslond for imposing an additional tax of 60 centimes upon patents, 40 centimes on doors and windows, and 20 centimes on the tax on personal property.—M. Thiers strongly contended against the proposed tax on profits derived from business.

London, 10th: Chief Justice Cockburn will shortly be raised to the Peerage.—The excitement regarding Justice Keogh's late judgment in the Galway election case still continues. His Lordship opened the sessions yesterday strongly guarded.—The *Guardian* announces that a peerage is to be conferred on Lord Napier of Madras.

11th: In the House of Lords last night the Scotch Education Bill was read a second time.—The total exports from Great Britain during June show an increase of £1,365,388.

PASSENGERS ARRIVED.

Per P. and O. Str. *Australia, July 9th:*

From Southampton.—Mr. T. C. Batchelor; Mr. C. Cleuworth; Mr. T. M. Marks; Mrs. Alder and child; Col. Laws; Capt. and Mrs. Codrington; Mr. G. K. Remington; Mrs. Chaplin; Mr. W. Penman; Capt. Nicholls; and Miss Proctor.

From Brindisi.—Mr. T. S. Porter; Mr. R. Eaton; Mr. T. Dougall; and Mr. Rautenberg.

From Suez.—Dr. Conway and Mrs. Duncan and child.

From Aden.—Brig. Genl. and Mrs. Beal, and 2 children; Syud Gohur and 2 friends.

From Gibraltar.—Capt. W. P. Martineau.

PASSENGERS SAILED.

(Additional) Per P. and O. Str. *Columbian, 5th:*

For Southampton.—Mr. Parry.

For Brindisi.—Mr. A. R. Warwick, and Mr. John O'Connell.

Per P. and O. Str. *Sumatra, July 12th:*

For Southampton.—Rev. Mr. and Mrs. Rea, and 4 children; Mr. C. Smith; Mr. C. J. Lockwood; Mr. J. Thomas; Mr. J. Leggatt; Lieut. F. C. Symonds; Mrs. De Bude; Mr. T. W. Wood; Mrs. Ord; Rev. C. F. H. Johnston; Mr. P. J. O'Leary; Mr. Walter Pye; Mrs. Stanley; Mr. A. Archer; and Mr. R. Spencer.

For Brindisi.—Col. J. E. Fraser; Mr. Bayley; Mr. Izat; Capt. S. Barrett; Mr. H. Carson; Mr. C. T. Buckland; and Mr. T. S. Brown.

For Venice.—Mr. Cummings.

DOMESTIC OCCURRENCES.

DEATHS.

ROBERTS—July 2nd, in the Fort, the infant son of N. Roberts, Esq., aged 6 months and 18 days.

WARDEN—July 2nd, at Gogo, Kattiawar, of dengue fever, Jessy Mary Anne, the beloved wife of Captain G. L. Warden, Bombay Staff Corps.

CUTTRISS—July 3rd, of effusion on the brain, at the Byculla Hotel, Bombay, Alfred Cuttriss, Esq., Pyrotechnist to H. H. the Guickwar of Baroda, aged 38 years.

McEVOY—July 3rd, at Poona (after a lingering illness), James Richard McEvoy, Government Telegraph Department, aged 22 years.

BRIGGS—July 4th, Mr. Henry George Briggs, late of Calcutta, aged 48 years.

WAKEMAN—At Poona, on the 7th instant, W. H. Wakeman, Esq., aged 54 years.

BRYSON—July 7th, at Poona, Priscilla Emma, the beloved wife of A. H. Bryson, Esq., G. T. Survey of India.

McGLASHAN—July 8th, at Neemgaum, West Berar, Anne Leith, daughter of Mr. and Mrs. McGlashan, aged 1 year.

DeSOUZA—July 10th, at Bombay, Master Thomas de Souza, the eldest son of the late Mr. Manoel Edward de Souza.

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